

*Susanna Charlotte Long*  
THE  
LADY'S PRECEPTOR.  
OR, A  
L E T T E R  
TO A  
YOUNG LADY *of* DISTINCTION  
UPON  
P O L I T E N E S S.

Taken from the FRENCH of the  
A B B É D' A N C O U R T,  
And Adapted to the  
RELIGION, CUSTOMS, and MANNERS  
of the ENGLISH NATION.

---

By a GENTLEMAN of CAMBRIDGE.

---

..... Adorn'd  
With all that Earth or Heav'n could bestow  
To make her amiable: ----- On she came,  
Grace was in all her Steps, Heav'n in her Eye,  
In every Gesture Dignity and Love. MILTON.

---

THE THIRD EDITION.



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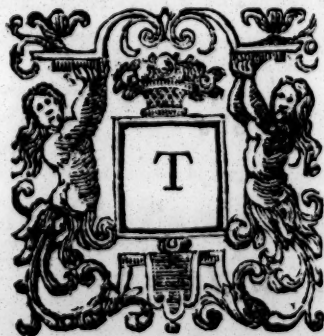
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To Her HIGHNESS the  
*LADY AUGUSTA.*

MADAM,



THE Author of the following Performance does not presume to Inscribe it to Your HIGHNESS, under the Supposition of Your wanting any Assistance towards the due forming of Your Mind and Manners, or inspiring You with the Love of true POLITENESS, foreign to that of Your own Preceptors, and

## DEDICATION.

the Illustrious Example of that most excellent and accomplished PRINCESS who gave You Birth. No, Madam, it is only to implore Your Patronage of it, in order to give it a Weight with such others of Your Sex to whom it may, I hope, be of some Service in those Respects.

*I am, Madam,*

*Your HIGHNESS's*

*most obedient and*

*most humble Servant,*



*The AUTHOR.*



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T H E  
LADY'S PRECEPTOR.



*Of POLITENESS in general.*



POLITENESS, Madam, is an Accomplishment of so singular a nature, that the less People have it the more they generally think they have it. Every one judges of it agreeable to his own Fancy, Taste, and Disposition: Some from Caprice, and the wild Conceits of a vitiated Imagination; others from Reason, and the Dictates of a happy Genius refined by a good Education. The Ladies are always ready to determine upon the Point; and who dare appeal from their Tribunal?

What has hitherto appeared in publick upon this Subject are either Precepts too general, which afford not sufficient Instruction, or Trifles too minute, and too well known to have any Regard paid them. It must be allow'd that there are many fix'd and unalterable Rules for our Conduct in Life, but then there are many likewise which are arbitrary, and which vary with Place, Time, Circumstance and Person.

*The* LADY'S PRECEPTOR.

Two celebrated *Italian* Authors have professedly treated of POLITENESS, *La Casa* in his *Galatea*, and *Castiglione* in his *Courtier*; but Theirs are rather Discourses upon the impertinent Ceremonies customary in *Italy*, and Collections of general Precepts with regard to mere Civility and Complaisance, than Treatises properly conducting to this Accomplishment; and give me leave to say, Madam, that, in our Country, to be too much polished in those Respects is to be greatly unpolite.

You will in this Epistolary Address, Madam, find a Variety of Maxims, with regard to all the *Devoirs* of one of your Sex and Situation in Life; Maxims of Practice drawn from many incontestible Truths, which are the very Basis of the Philosophy of the Manners.

I shall not endeavour to recommend myself to your Approbation by either a laboured Stile, or a Novelty of Sentiment, which would be useless, and indeed ridiculous, where the Business is to instruct: A witty Moralist is seldom a Man of good Sense: Neither do I presume to lay these Papers before you as containing Maxims which you yourself have the least occasion for, or in order to alter any thing in your Conduct: No, Fair Lady, I only present you with a Portrait, whereof you'll readily discover every Feature to be your own. I can scarce determine, therefore, to which of us two these Rules and Precepts will be most indebted for the good Reception they may meet with; you for having practised them, or I for having made an Assemblage of them for the Benefit of others less enlightned, and less happy than yourself.

It

It is not enough, Madam, that your Virtue, joined with the Innocence of a tender Age, secures you against every thing that could in the least seduce you from Duty; you must likewise guard against the Malice of an Age which is skilled in staining what is pure and amiable in the most refined and irreproachable Conduct, and misconstruing your very Virtues into Vice. You know very well how to do the Good, but it is not less necessary to know how to defend yourself against the Evil; for no one can be truly happy without being acquainted with both.

Although most of the following Instructions may serve in common for Persons of all Degrees in Life, yet I confine myself principally to the more universal and common Duties and Devoirs of Life; and if this Path of Mediocrity seems sometimes too narrow for me, and I bound beyond it, it is in order, Madam, to follow you, and to endeavour attaining to that Degree of Perfection at which you have already arrived.

What is the real Cause that we frequently find so little true Education in young Ladies of Great Families I dare not positively affirm, but should be apt to conjecture that the Misfortune springs either from their Mamma's being too much enamoured with the World, and desirous to appear young as long as possible, and therefore giving themselves no farther Concern about their Daughters Education than barely keeping them at a distance, as disagreeable Witnesses of their own Age; or else from their not caring to lie under that Restraint in their own Conduct, which is necessary towards setting a proper Example to their Children.



Your Stars, Madam, are more propitious ; many, who observe you, are in the highest Admiration at the refined Manners and polite Address which you are Mistress of, so much above one of your Years, and for which you are indebted to the best of Mothers, who has taken sincere Pains both to cultivate your natural Talents, and to supply you with good Principles. For this Parental Goodness and Care you have generously paid a grateful and exemplary Return, by making such useful Remarks and seasonable Reflexions upon the Maxims and Instructions laid before you, as thereby to acquire a just Discernment in Things, and preserve a regular as well as elegant Conduct.

Though Virtue and Merit are not always in the Retinue of the Great, yet a Delicacy of Behaviour and Purity of Manners generally dwell more with them, than with those of a lower Class in Life, and therefore from such we ought to take our Models for Imitation ; but then remember, that these are a kind of Diamonds which must be often searched for amongst Glafs ; you know what I mean by this Expression, because you know that the Poms and Gaieties of Life often prove Obstacles to the Duties of it, and we may say of True Politeness, that,

*Tho' sought by all, to few the Gem is known ;  
Most for the Brilliant, wear the Bristol Stone.*





Of POLITENESS in RELIGION, and  
against SUPERSTITION.

THE first and most important of all the Instructions I beg leave to present you with, Madam, is that which relates to your Duty towards Heaven. Religion is the Knowledge of what is required of us from our Creator, communicated to the Mind by Reason and Revelation, and rooted in the Heart by Divine Affection. 'Tis a Principle which soars above mere Nature, in order to search out and adore the Lord of Nature, and whereby we are instructed how, by a due Submission to his Laws, and by the Practice of Justice, Gratitude, and the other Virtues required of us in his Revealed Will, to secure to ourselves that eternal Felicity which the same Revelation gives us an Assurance of. Your whole Conduct through Life ought to be regulated by Religion; every Movement of your Mind, your Thoughts, Talents, Manners and Studies should be agreeable to that, and should be all employ'd in the Service of the Supreme Being, not only as the Prince of all Perfections, but likewise as the ultimate End which it is necessary to aspire after in order to Happiness. A young Lady without Piety, and a religious Reverence towards Heaven, is a kind of Monster in the World. You ought to love GOD then from the Motives of Obligation and Gratitude, and to reflect at the same time on the Strictness of his Justice; but be sure to avoid entertaining any of those gloomy and enthusiastical Apprehensions of

him which represent him always in Wrath, and with his Thunder about him. As you had the Felicity of being born a Christian, you have all the Reason in the World to rely on his Mercy, and to throw off those servile Terrors which only tend to diminish that Affection towards him, which you should above all things preserve in Purity and Vigour.

I shall not say any thing to you, Madam, with regard to the Duties of Conscience; that is the Business of a Spiritual Tutor rather than of a *Worldly Sage*, as you have sometimes been pleased to stile me: You'll however permit me just to hint my Sentiments upon what appears right or wrong to me in the common Practice of Devotion.



### Of DEVOTION.

**N**OTHING is more hidden than true Devotion, it being lodged entirely in the Heart, whilst the false and affected is quite the Reverse, studying nothing but Exteriors in order to appear what it is not, and assuming an Authority of reforming every thing but itself. I would advise you to have a particular Guard against People of this Character; Hypocrisy is in high Mode and Practice amongst us at present, and it requires no small Degree of Sagacity not to mistake it for its opposite Virtue.

However good and wise you may naturally be, yet be sure always to remember that the Moral Virtues, without Faith and Religion, are Branches lopt from the Parent Tree, and will in the End wither and perish; and therefore make it the chief Business of your  
Youth



Youth to be well grounded in the Articles and Principles of your Profession.



Of BEHAVIOUR at CHURCH.

**T**O behave with Modesty, Madam, is requisite in a young Lady every where, but more particularly at Church; I would therefore advise you against the fashionable Practice of gazing round you to find People to curtsy to; though when others pay that Compliment to you, I would have you return it with a decent Gravity, neither laughing nor talking at the same time. The Church is not a Place for courtly Ceremonies; 'tis a Temple set apart for the Service of the Supreme Author of all Things, where nothing should enter but Respect, Silence, and Adoration; banish therefore all those other Distractions which are quite the Opposites to these Duties, remembring always, that whatever Incense is offered up by the Lips is unprofitable and vain, unless the Heart and Tongue entirely correspond.

During the Time of Sermon always behave with Gravity and Attention, which is a thing too much neglected by young Ladies of this Age, who generally come to Church merely to see and be seen, and would be ashamed of nothing so much as to remember even the very Subject that the Gentleman in the Pulpit had been upon; or if they do sometimes vouchsafe to attend a little, 'tis only in order to make ill-natured Remarks on the Preacher, and to shew how much better Criticks than Christians they are. This may fit well enough on an Atheist or Free-thinker,

thinker, but is insupportable in a young Lady, who ought upon such Occasions always to manifest Respect, and a Desire of Information; and make it her Business to profit by the Performance, not to pass Judgment on it. Another Particular allied to this, which I would at the same time caution you against, is the attempting to dogmatize, or form Difficulties with regard to Religion, which is a dangerous Undertaking, and often carries People farther than they at first imagined. Neither is it the Business of one of your Sex, Madam, to concern themselves about the Rites and Ceremonies of the Church she adheres to, nor to separate from the Established Worship through a Spirit either of Opposition or affected Delicacy, as if what was common was beneath her Regard, and did not keep pace with her more exalted Piety.



*Of the DUTIES and DECORUMS of Civil Life.*

**I** COME now, Madam, to enter upon a Detail of the Duties and Decorums of Life, which is indeed inexhaustible, as the different Occasions for your acquitting yourself well in those Respects are infinite. There are Rules for all our Actions, even down to *Sleeping with a good Grace*. Life is a continual Series of Operations, both of Body and Mind, which ought to be regulated and performed with the utmost Care, and of which the Success frequently depends upon those with whom we live and converse, who are too apt to put a good or bad Construction upon them, agreeable to their own way of thinking, or to the Disposition or Affection they have

have towards us. You ought always to consider the Sex, Age and Quality of all with whom you converse, in order to behave towards every one in a manner most suitable to their respective Situations. To your Superiors you owe Submission and Respect; to your Inferiors, Affability, Bounty and Compassion; to your Equals, you are indebted Complaisance and Civility; and a good Example to all.



*Of BEHAVIOUR to our SUPERIORS.*

**A**S the chief Part of what we call Good-manners, or Politeness of Breeding, relates to Persons above us, and as it is a more arduous Task to keep well with them, than with others of an inferior Rank, I shall frequently speak to you upon that Point in the Course of this Epistle.

The more superior any one's Situation is to our own, their Friendship and Conversation are so much the more agreeable to us; we must consider then, that in order to maintain such a Correspondence as this, we have more Regard and Punctilios to pay them, and stand in need of a double Share of Caution to manage properly with them, than with those of the same Rank and Fortune with ourselves. I am very well convinced, Madam, that Persons of a superior Station to your own are fond of your Conversation, and endeavour to cultivate a Friendship with you; but take care of being dazzled by the Approbation they express of your Conduct; as well as by the Applauses they give your Wit and Understanding. You ought always to receive Commendations of this nature,



nature, more as the Effect of Civility than your own Merit, and modestly look on them as rather Intimations of what you ought to be, than Encomiums of what you really are. Although, therefore, in answer to such Encomiums, you may say, *that you are ignorant by what means you have obtained the Honour they do you*, or something else of that nature, yet let me advertise you, that there is often more Beauty in a respectful Silence, than in a middling Reply. It is by no means necessary for young Ladies to speech it, and for three Words of Praise to make a Thanksgiving of Fifty.

If Persons of the Condition I have been speaking of, should, upon any particular Occasion, or Juncture in Life, say any thing to you that favours either of Roughness or Impertinence, make no answer to it at all, unless at the same time you can produce a very good Reason, either to appease or undeceive them. When they speak to you, pay a modest Attention to what they say, without appearing absent with regard to any Question they may ask you, which has something very unpolite and provoking in it; nothing being more ill-bred than to make any one repeat a Thing which we ought to have taken at first. Be sure never to let the Ambition of pleasing others induce you to quit your own Character; nor give yourself any trouble to gain their good Graces, if it must be done at the Expence of a Neighbour or Friend. If they happen to say any thing before you which gives you Pain, and is by no means agreeable to you, behave as if you had heard nothing of the matter; your Countenance, vermilioned over with an innocent Blush, would be more eloquent than any Expressions

pressions you could make use of. Should a Man, let his Quality and Situation be never so high, attempt improper Familiarities with you, it is unnecessary, I hope, to advise you to reject them with Disdain; but do it however, without saying any thing that is shocking or ill-bred, and excuse yourself with a Modesty, that your Refusal, if possible, may not seem to deviate from the Respect you owe his Condition: I am well assured that this is the most effectual way to procure Returns of Respect from him, and to prevent his forgetting himself so much as to give you farther Uneasiness.

*Of* CONVERSATION.

**B**EFORE ever you speak upon any Topick, especially when in company with those you deem your Superiors, carefully examine what you are going to say; we are often drove to Repentance for having uttered a silly thing, merely because we won't give ourselves time to prepare and rectify our Thoughts before we let them escape our Lips. Speak but seldom, except when previously applied to, unless you have any thing to produce which you are sure will give Pleasure, or which is necessary for the Company to be made acquainted with, and then propose it with Deference and Deliberation. If you undertake a Story at any time, which to execute well, by the by, is extremely difficult, it requiring a peculiar Genius and Turn to excel in this Branch of Conversation, don't run it out into a fastidious Length, or enumerate every tedious and frivolous Circumstance; and should it happen to be of a humorous

mourous and diverting Cast, don't be the first to laugh at it yourself, much less to such a degree as to put you out of Breath: This is a Behaviour too unguarded and indelicate, and betrays a want of Judgment as well as good Education. Endeavour always to be acquainted with what are look'd on as the upper Places, that you may not, either at Church, Table, or elsewhere, inadvertently fill them; considering that in things of that nature you ought to study other People's Conveniency before your own.

Wherever you are, imagine that you are observed, and that your Behaviour is attentively scanned by the rest of the Company all the while, and this will oblige you to observe yourself, and to be constantly on your guard. Conversation is not only the Cement and Soul of Society, but it is likewise the Touchstone of Merit, Wit, and Judgment: Talk little, but never appear speechless and disconcerted, like your young Creatures just come to Town from a *Welsh* Boarding-School, who resemble Birds got loose from a Cage, that know not where they are, or how to dispose of themselves.



### Of COMPLAISANCE.

**B**E always regardful of, and complaisant to those who address themselves to you in Company; appear with a graceful Assurance, seasoned at the same time with Modesty and Cheerfulness, and never put People to the trouble of getting you to look at them. This Maxim is too frequently and grossly neglected, Madam, by young Persons of your Sex:



Sex: Some make Grimaces, some appear absent, some under Perplexity, and some stare about 'em in a wild kind of Confusion, *like a Dog in a Dancing-School*, as our comick Bard very humourously expresses it; others again wear a too gloomy or reserved Aspect: All which are Marks of a defective Education.

When you speak to any one, never call them by their Names, especially if they are either your Equals, or Superiors; *Sir*, or *Madam*, being both more respectful and polite.

Remember always to ask as few Questions as possible, or indeed not any but where there is a kind of Necessity for it. Too many of our Sex, *Madam*, as well as of yours, furnish out their Conversation by the contrary Practice, which generally is only giving other People the trouble of informing them with what they ought to blush at not knowing before; and is therefore as imprudent with regard to their own Reputation, as it is impertinent towards the Company.

As you are to be supposed then not to ask any Question without Reason, you should always be sure to express yourself readily in doing it, in order to prevent any Judgment which might be passed on you, for indulging yourself in that Liberty.

As the Great, of every Character in Life, are fond of a little Flattery, they have generally things at heart which they would be transported you should inquire of them about, and be pleased to observe the Interest you take in them, and the Approbation you afford them.

Accustom

Accustom yourself to a Tone of Voice, neither higher nor lower than is necessary to your being heard. Let Chearfulness, Sweetness, and Modesty, be always blended in your Countenance and Air, and be so habitual to you, that there mayn't appear any thing of Affectation in them. This is a Charm which is highly prevalent in winning People's Affections, and rendering one's Company desirable; whilst a cloudy, morose or overbearing Countenance is always ominous.



*Of FLATTERY and SERVILITY.*

**B** E HAVE with both a Deference and Complaisance, but carefully avoid Excess in each, to prevent your being taxed with either Meanness or Flattery. Moderation, Madam, which is a Virtue, springing at a proper Distance between two vicious Extremes, ought greatly to be cultivated by all Candidates for Politeness. Be likewise careful, in Conversation, not to make use of Expressions that are either obscure or bombast, but such as are clear, polished, and ornamented with obliging and affectionate Terms, which will engage all the Company in your favour; avoiding at the same time all Ambiguities, Equivocations, or Words of a double Meaning, as well as the low Jokes and insipid Rallery of those who falsely pretend to Pleasantry and Humour; the Practice whereof is at present highly disapproved of in polite Assemblies. The Use of Proverbial Sayings, when they are *à propos*, and not too frequently had recourse to, I am far from condemning; they are a kind of Salt which give a Seasoning to Discourse,

course, and by means whereof a great deal may be said in a very few Words.



Of APPEARING ABSENT *in* COMPANY.

**N**EVER let your Mind be absent in Company, especially when you are amongst People of Rank and Distinction, but apply yourself entirely to what they are saying or doing, in order to speak or answer properly, and to let them see that you are not insensible of the Honour they do you in admitting you to their Conversation; avoiding at the same time the least Appearance of being tired, uneasy, or impatient in their Company.



Of CONTRADICTION.

**R**ESERVE your Breast always free from Prejudice, and open to Conviction upon reasonable Proof. The Spirit of Contradiction renders every one extremely disagreeable in Company, but more especially those of the Fair Sex. This vain Conceit of their own Opinion discovers them to have more Presumption than Prudence, and to be rather positive than polite; notwithstanding which, it is in high Practice in the World at present, and frequently discernible even amongst Those who set up for Patterns of Politeness, and is therefore more vigilantly to be guarded against.







Of CALUMNY and DETRACTION.

**A**S the Conversation of the World, and especially that of the *Beau Monde*, runs too often upon Calumny and Detraction, endeavour always to shew, by your Silence, that you are not pleased with the Subject, or else generously undertake the Defence of the Absent, and at least say, that you don't question but were they present they would be able to vindicate themselves. Avoid, however, upon any such Occasion discovering the least Emotion in your Countenance, or Eagerness in your Expressions, and behave with such an Air of Freedom and Tranquillity, as may manifest that you are far from being prejudiced in the Case, but that Justice and Good-nature are the sole Motives of what you say.



Of VAIN - GLORY.

**M**OST of your Sex, Madam, who can see so very clearly into the Conduct of others, too rarely reflect on, or become acquainted with their own: After they have been at the pains of por-  
traiting, and hanging up to publick View the Faults and Imperfections of another, one would imagine they might stop there, as having gone a Length sufficient; but no, They are not content with having accused others, but must justify themselves before they are accused, and lanch out into Encomiums upon the Excellency of their own Behaviour, without any body's requiring

quiring an Account of it. Carefully avoid this Error, which is at present so very common; and if you cannot always dispense with yourself from condemning the Conduct of others, pray don't be over-industrious in extolling your own: In doing the former, never shew the least Spirit of Rallery or Spleen, which only produces Resentment instead of Reformation; and with regard to the latter, how modest and decent does it look, pray, to set one's self up for a Model of Perfection? Believe me, Madam, very few will be so kind as to take us upon our own Words, but rather despise us for our Ostentation and Vanity; and then how mortified must we be to find we are become the Jest, instead of the Idol of Mankind, and that after so much Labour to make ourselves shine, we have only rubbed out the Lustre which we might have laid claim to before. True Merit is never attended with Pride and Superciliousness; to compliment ourselves, whilst we degrade others, looks as if we were conscious of our own Insignificancy, and had nothing but Outside and Ill-nature to make us conspicuous.



Of PREJUDICE.

**T**HERE is another Foible too prevalent in many of your Sex, which is that of being eager and warm about things which generally ought to be indifferent to you. A Dispute has arose, perhaps, between two of your Acquaintance, who are neither your Relations nor particular Friends; upon this you strike in with the first that endeavours

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to

to engage you, however slight Reason you may have for so doing, without giving yourself time to examine into the Merits of the Contest, or the Justice of such a Prepossession. Once you have declared yourself, the most weighty Reasons on the one side shall be suspected, at the same time that you justify the culpable Proceeding of the other; your too sanguine Passion determines instantly upon the Affair, and the Misfortune is, that by going so far you don't even leave it in your Power to return. Prepossessions of this nature betray a great deal of Levity, and too little Equity in the Disposition; and are likewise frequently the Cause of unhappy Diffensions in Families. Remember therefore, young Lady, to be always reserved at such Conjunctions, or if you can't avoid being concerned in them, suspend your Judgment however, and, instead of being warm and eager in the Business, endeavour to gain each Party over to Reason; and accomplish, by that means, an Accommodation between them: A Conduct by far more honourable and meritorious than that which I have been inveighing against. The Mediation I here mention seems not, indeed, to be the Province of one so young, Madam, as you are; but you have already given such strong Instances of your good Understanding upon many Occasions, that there are none of your Friends but would readily commit their Cause to your Judgment and Decision.







*Of being too INQUISITIVE.*

**N**OTWITHSTANDING what I have said of the Necessity of procuring an Insight into things, in order to the Attainment of good Sense, and the due Formation of the Judgment, there are Occasions, however, when one should beware of too much Curiosity, lest we either should prejudice our own Interest, or offend others by indulging it. I have known People warmly repent their having penetrated into an Affair or Intrigue, whereby they had suffered no small Detriment, by going a little farther than they should have done. The Ladies, who have a much more lively Curiosity than us Men, generally push this Business to an Extremity, being charmed at getting acquainted with their Neighbours Foibles, without reflecting that they have greater of their own to correct. Nothing is more customary in the Commerce of the World, than the Wrongs of this nature which we practise towards each other: If this same Curiosity makes you inquisitive to know the Cause of Peoples proceeding thus, I'll tell you, Madam: There is a kind of Habit and Correspondence between our Reason and our own Faults, so that they subsist together, without making War with each other; but when the Errors of our Neighbour come in question, our whole Reason is presently up in Arms against them, examines them with the utmost Severity, pursues them indefatigably, and condemns them without Mercy. Let me dissuade you then from being inquisitive into things which

there is no occasion you should be acquainted with; for too much Curiosity always leads to Indiscretion, which is the most unfortunate of all Errors. When any one is reading a Letter near you, carefully shun casting an Eye upon it; or if alone in the Closet or Apartment of a Friend, never attempt to look into any Papers that may lie on the Table, but keep your Eyes, as you would your Hands, from pilfering any thing there.



*Of WHISPERING and LAUGHING  
in Company.*

**T**O set up a Laugh in Company, without every one present being acquainted with the Occasion, is inexcusable; as is likewise Whispering, or even attending to others who would whisper to you, if you can possibly avoid it; however if that can't be done, either answer them aloud, or make no Answer at all. The Rules of Politeness prohibit every thing of this nature; for the rest of the Company, upon these Occasions, have all the right in the World to think themselves the Subjects of your Conversation and Ridicule. All Laughing, Whispering, affected Nods, Grimaces, and half Speeches, of which the Cause is unknown, are the Height of Impertinence and Ill-breeding.





Of APPLAUDING or CENSURING  
*People rashly.*

**W**E are seldom over-pleased at hearing other People praised, especially if we ourselves have no Interest in it; when you are therefore in Company, whose Inclinations you are not perfectly well acquainted with, be cautious how you applaud any Friend of yours, that you are not sure is theirs at the same time. You may imagine, perhaps, that you have done your Favourite a high piece of Service; but, believe me, Lady, you have only drawn down upon her all the Malice and Slander that Envy and Self-conceit is capable of producing. There is likewise the same Imprudence in not approving of the Conduct of any particular Person, whom some of the Company speak with Applause of; I have seen many People under great Perplexity, by falling into Errors of this nature before they were aware of it. The indiscreet Person who talks, has always reason to doubt whether he shall please or not; the prudent Person who is silent, is sure he shall not displease. I remember an Accident which happened to myself, (so *Self*, you see, Madam, prevails even upon the very *Preceptor*, whilst he is reasoning against it) that I beg leave to offer as an Instance of this. Being newly arrived in a certain Town, and talking with a young Gentleman in the Street one Day, his Lady, who was a very fine and agreeable Woman, happened to pass by us; I was at that time unacquainted with either her Person or Name, but taking particular notice of



her as she went by, I turned to her Husband, and said, *If that Creature is not an arrant Coquette, her pretty Eyes excessively belye her Heart.* He, smiling, took it pleasantly, as he ought, whilst her Ladyship cast many agreeable Reproaches on me afterwards for the bad Opinion I had of her Eyes; notwithstanding which I was convinced, that I had talked inadvertently, and acted the Part of a rash young Fellow: So true it is, that we can never be too cautious of animadverting upon others, especially when we are speaking of People that we have little or no Acquaintance with.



*Of* MIMICKING *others.*

**I**F Rallery be an offensive and disagreeable Thing, much more so is Mimicking the Gesture or Speech of another, and which is seldom or ever practised with Impunity. The Character of a Mimick is one of the lowest and most odious of any, and serves only to procure one a great many Enemies: 'Tis a Part fit only for a King's Fool, who is to sacrifice every thing to his Master's Diversion. 'Tis a reproachable Conduct, even in the Stage, to display the Portraits of particular Persons, though they may justly ridicule their Vices and Follies. No one, especially of your Sex, Madam, will ever pardon a Treatment of that nature. There are but too many Fathers and Mothers, who are transported at these apish Tricks in their Children, looking on them as Marks of a superior Genius and Wit; but they are extremely mistaken in this, and ought to correct them  
for

for it as a very dangerous Vice, and as what, in the future course of their Lives, may bring them into many disagreeable Situations.

Take care of being so over-charmed, Madam, with the Conversation of young People of your own Age and Condition in Life, as to despise that of Persons more advanced in Years, and experienced in the World, from which you may always draw considerable Advantage, and may be instructed in those things which you could not, as yet, have learnt from Experience. There is a great deal of Prudence in conquering the natural Repugnance we have towards conversing with such disproportioned Company; and we ought to reflect, that by this means we may acquire, in a very little time, what must otherwise be the Fruit of long Observation.

Truth holds the golden Mean between Flattery and Detraction, both of which are dangerous Extremities that you ought carefully to shun. Rather stifle a Jest at any time, than give the least Offence to any one by uttering it; for right Reason will inform us, that we ought to study more how to avoid giving others Pain, than how to acquire the Reputation of being Wits ourselves. As for Flattery, consider that it is compounded of Falshood and Injustice; and that therefore he who attends to it is generally the Dupe of a Knave, and a Liar; and for Detraction, that it is *the Pestilence that walketh in Darknes*, and that those of your Sex, as too many there are, who practise it, are like the Fruits of *Sodom*, fair and beautiful perhaps without, but all Deceit and Poison within.



*Of being BLIND to what gives us Offence.*

**I**T is frequently very advantageous to appear Blind to what gives us Offence: Suppose a Female Acquaintance should complain of your having done her an Injury, and begin her Revenge by loading you with Reproaches; why if you stifle your Resentment, and take no notice of them, she'll be quickly appeased, and you'll have an Enemy the less. You must not judge of others, Madam, by yourself, who are naturally good, generous, and sincere. Consider that the Heart of Man is full of Dissimulation, sensible of Injuries, and always prompt to Revenge. You may have happened to say something, perhaps, one time or other, which might give offence to a Lady present, without your either intending it, or ever reflecting upon it afterwards, when to your vast Surprise you find her embracing the first Opportunity of inveighing bitterly against you, in order to discharge her Resentment for the Affront you had inadvertently offer'd her; for this reason young People should not expose themselves too soon in the *Grand Monde*, but pay long Attention to what others say and do; make their Remarks on what is right or wrong in their Behaviour; and observe the different Effects thereby produced; and lastly inform themselves what Qualities have procured such or such a Lady so great Reputation and Applause in the World: In one word, Madam, they should labour in searching out the Paths to Merit, and then they would never fail of arriving at it.

*Of*





Of GALLANTRY *from the Men.*

**I**T would be in itself a Transgression of the Rules of Politeness, to entertain one so young and blooming as you are, Madam, with Discourses upon things of a very serious Nature; I shall therefore leave them to your own future good Understanding, and proceed within the Limits I at first prescribed myself. In the next place, then, Fair Lady, I would give you this piece of Counsel, not to be greatly alarmed at a little Gallantry, or a fine Thing that may be said to you by a Man of Fashion and Wit. Upon Occasions of that kind, you may very well acquit yourself by a gentle Smile accompanied with a Blush, to let him see that you are neither a Prude or Coquette; but as this is a tender Subject, and very difficult for you to maintain properly for any Length of Time, endeavour always to give a different Turn to the Discourse; which laudable piece of Artifice may serve to disengage you, without lessening in the least People's Opinion of your Wit.

Although at such a Juncture 'tis certainly best to make no Answer at all; yet, if it can't be avoided, take care that your Repartees be short, modest, and judicious; in order to which you may venture to prophesy what handsome things may at any time be said to you upon this Head, and consequently to consider beforehand what Answer you may the most properly make to them; remembering always that your Modesty and Reserve have no Appearance of Haughtiness or Disdain, but be constantly seasoned with

with Sweetness and Civility; not affected, but maintained by the Opinion which the World equally has of your Virtue and Severity.



*Of FRIENDSHIP with Men.*

**Y**OUR Esteem and Friendship should be always bestowed on true Merit, that's to say, on those whom you both know to be possessed of it, and to have the Reputation of being so; but then, if they should happen to be Persons of our Sex, and such as would probably take advantage of your good Opinion of them, be careful of maintaining that strict Watch over your Eyes, Words, and Heart, that they may not in the least perceive you have any particular Regard for them, otherwise you have taken a dangerous Step, which may give them hopes of your going still farther. Such a Discovery would give room for Applications and Importunities, which might put your Virtue to a fiery Trial, and endanger your Reputation at the same time; whilst the rest of your Sex, who see and envy your superior Wisdom and Accomplishments, would give you less Quarter than they would to one who did not eclipse them so much. A Friendship of this kind is commonly stiled Esteem; but have a care, young Lady, lest it go farther than you intend it should. The Merit of a Man of Wit and Sense has a prevalent Influence on a Woman's Inclinations, and that Esteem which she suffered herself to indulge at first, is generally the Road that leads to her Heart.

*To him with whom you risk a Part,  
At first, of your Esteem,  
Once got that Credit in your Heart,  
Love next his Due will seem.*



*Of* L O V E .

**L** O V E is a whimsical Passion, Madam, which deprives those of Wit who had it before, and inspires those with it who had never any 'till then. 'Tis an agreeable Declivity which has its Precipices and Falls; an Enchantment which flatters the Fancy, and gives a visionary Pleasure, but at the same time there is infinite Danger in being led by it. You, Madam, are young, rich and fair, and consequently have a thousand Occasions of loving and of being loved; but these very Advantages are what lay you under an indispensable Obligation to be more circumspect and reserved than others less happy in those Respects; consider that there is nothing more important in every State of Life, than to conduct yourself prudently with regard to our Sex; most of them take as much, nay indeed more Pleasure in being thought to gain Victories over the Fair, than in reality to do it: This is a piece of Vanity built on the Notion, that the World must imagine them to possess some irresistible Accomplishments who could vanquish the most rigid Virtue, adorn'd with Beauty and Merit at the same time. It is therefore highly necessary for you, Madam, to avoid ever dropping an Expression that may flatter their Vanity, or give them a a Glimpse of Hope that they might succeed in their Pursuit; for

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as they have a greater Regard for their own Reputation than for yours, they will be always ready to take more than you ought to allow them. A Woman, who is willing to go as great Lengths in their Favour as she may do without Imputation, will be mighty apt to take a little Step farther, without being much startled at it. You may have shewn a Civility perhaps, or even some slight piece of Complaisance, without thinking any thing more of the matter; but one of those presumptuous Sparks, who construes every thing agreeable to the Opinion he has of his own sweet Person, is a very dangerous Interpreter: He won't fail to persuade himself that you think as he does, and will conclude, in spite of all your Precautions, that you intend to make him happy in time.



### Of MATRIMONY.

**I**T has been justly observed, that young People of your Sex, who are suffered to be Mistresses of their own Inclinations, very seldom succeed in the nice and important Business of Matrimony. They are apt to surrender at the first Attack, without reflecting of what moment it is to deliberate upon their Choice; they look upon Matrimony as the Period to the filial Subjection they are uneasy under, and as a State of more Freedom and Independency than that which it delivers them from, and therefore rush into it with Transport the very first Opportunity. I have seen many, but alas too late! most cordially repenting that they had not left the whole Disposal of themselves, in this respect, to their Relations

Relations or Friends, who would probably have made a more judicious, as well as fortunate Choice.

Take warning, Madam, from such Examples, and form your Conduct upon opposite Principles; persevere heroical in the same Delicacy of Sentiments, which I have hitherto remarked in you, so as to tremble at the least Freedoms or Particularities with those of our Sex; but should a thing of that nature at any time overtake you, reproach yourself for such a Slip, and reflect that it bids fair for depriving you, not only of your Quiet, but of your Reputation likewise. In your present dangerous Situation, with Youth, Riches, and Beauty around you, it is of the utmost Importance for you to hide this rebellious Passion under the Mask of Good-nature and pure Civility; and above all to take care that your Eyes don't betray you, and treasonably publish the Sentiments of your Heart. As long as a Man does not think you have any particular Affection for him, he will attempt nothing but what you may easily repel; but should he discover your Foible, and be convinced of it from some singular Regard he has observed you to shew him, you ought the more to fear lest the Knave should make a Conquest of your Heart; for at the same time he'll become more intrepid, bold, enterprising and dangerous. In this Case, you ought to have recourse to Absence for Relief, or at least to avoid ever being in a Place where he can possibly have the liberty of coming to an Explanation with you. But how, you'll say, to find a Remedy where there is not one? Why, truly I have only this to offer, you must call in your Understanding to defend your Heart, and determine, that as you had always hitherto been happily Mistress  
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of it, so you would still continue to be; and never be put to the blush for the contrary by any one. You'll very probably be surpris'd at my talking to you in this manner; but believe me, Madam, you ought not to build so much upon your own Force in this Case, as not to call in the Succours of Counsel and Precaution. Young Ladies of your Character are often the most vigorously assaulted, because the most difficult Conquests are what Men of the greatest Wit and Delicacy delight in.

Many, especially those of your own Sex, Madam, will be frequently talking to you of Matrimony, and endeavouring to discover your Sentiments upon some Match or other that they want to propose to you; but beware saying any thing that may discover either your Inclination or Aversion, with regard to any one in question. Though Diffimulation is not a very laudable Quality in general, yet in this Case you may be permitted a little; but be sure to conceal it prudently, under the Appearance of Modesty and Submission; and intimate, by the little Perplexity you seem under in making an Answer, *That you are not the Person to be consulted upon such a Head, but your Father and Mother, whose Will you shall always make your own.* Not, Madam, but I'll readily acknowledge, that as you are principally interested in an Affair of that Importance, you ought to have your Share in determining upon it; Heaven having cast into your Lot an ample measure both of Wit and Judgment, you'll here have an ample Occasion for them both. As to Fortune and Birth, you may rely upon your Relations and Friends to take care of these Particulars; but as to Person, the Choice is entirely placed in yourself. If  
he



he be a very young Man, mark well what he is at present, and what he gives hope of being hereafter; but in this Case, guard your Inclinations against certain little Engagements that bewitch the Understanding, and banish the Thoughts of what is to come: If he be a Man arrived at Ripeness of Years, and is all at present that it can be expected he ever should be, inform yourself what his Manner of Life has been, whether he is one of Probity, Religion, good Conduct, and Reputation; whether he be subject to any disagreeable Infirmary, or violent Passion: In a word, whether his Morals, Manners and Temper are agreeable to your own. Consult yourself well upon this Subject; the Choice in question is for your Life, you cannot therefore take too much Precaution in it.

*Of DUTY to PARENTS.*

**A**LTHOUGH you live in the Nature of a Friend only with your Father and Mother, who shew the utmost Tenderness and Affection towards you; yet always preserve the highest Veneration and Duty towards them: Honour them with a Love and Respect, flowing purely from the Fountain of Gratitude: This they have a just Claim to on account of the Benefits they have conferred upon you. Nothing is required of you by them, but what is agreeable to your own Inclinations, because they are persuaded you can do nothing amiss. They every Day hear so much in your favour from their Friends, such Encomiums upon your good Sense, Ingenuity, and Conduct, that there is nothing

thing farther wanting to confirm them in their good Opinion of you ; it therefore only remains with you not to make an ill Use of it, but to be always submissive, good, and complaisant to them, and officious to do them any Service or Pleasure that lies within your Reach. At the same time be singularly careful never to let slip a Word which may injure the rest of your Sisters in their Affection, in order to justify their Prepossession in your favour. Such a Procedure as this is a pitiful and malicious Effect of Self-love, which is the less equitable, as it covets all for itself, and would concede nothing to others. If their Temper or Humour should not, at all times, strike in with yours, acquiesce without the least Opposition or Murmuring, and have a religious Care of ever complaining of it to others.



*Of* PRIDE *and* CONDESCENSION.

**Y**OU are a Person of Distinction by Birth, which is an Advantage you contributed nothing towards yourself, and therefore never despise others for not being so fortunate in this respect as you are. converse with those who are beneath you as if you was their Equal, and with your Equals as if you were beneath them, which will not only oblige them to give you your own Place, but each will willingly yield up theirs. I know not a greater Mark of a mean Spirit, than those haughty Airs which too many of your Sex assume, with regard to that ridiculous Foppery of taking Place, as they call it, and of being particularly distinguished wherever

wherever they come. The general Rule is, that if we would have others shew a Respect to us, we should begin with shewing it to them first, and never exact more than they choose to grant us of their own accord. Observe then, without Envy, those above you; and without Contempt those beneath you: But if our Birth or Dignity sets us superior to the Persons with whom we live, we ought to make use of that Superiority as a means to procure us their Love and Respect, without being either a Restraint or a Burden to them.



*Of True and False* N O B I L I T Y.

**H**IGH Birth is not always a legitimate Title to exalt us above others. True Nobility is not hereditary, but is purchased by eminent and personal Virtues; so that the Father does not transmit it to the Son, without at the same time entering into a tacit Contract with him to act in the same manner as he had done before him to merit and acquire it. The Man comes into the World naked, weak and ignorant; Time and Nurture give Strength to his Body, Science and Society form his Mind, whilst Experience and Reflexion teach him Wisdom; at length he becomes sensible to Honour and Fame, and studies the Methods of attaining to them: He is taken notice of by the Prince or the Republick, who confer high Dignities on him, either to employ or reward his Virtue: If such a one be Great by Birth, he becomes by this Conduct still more Great; if his Birth be obscure, he has the Ad-

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vantage



vantage of being indebted to no body but himself for the Nobility he has acquired by such noble Actions, and is a thousand times more praise-worthy than those who are *Right Honourables* only by means of their Pelf, or the Atchievements of their Great Grandfathers; and who are forced to patch up their Figure with the Relicks of the Dead, and rifle Tombstones and Monuments for Reputation.

'Tis Virtue, therefore, only which can bestow Nobility; Glory and Reputation exalt it, and give it a Value in the Opinion of Mankind, who revere those who are clothed with such a Mark of Distinction: But there are many, too many, alas! of our modern Nobles, who abuse, with Impunity, the Honours which are paid them, and the Good-nature of the Prince who permits the Abuse. Of this Number I reckon yon magnificent Lord, who boasts such a superb Equipage, and multitude of Attendants, who happily finds himself in a Post of Command and great Employments left him by his Ancestors, without employing himself about any thing but his own Grandeur, or regarding any thing but what is subservient to his Pleasures, or flatters his Vanity. A true Nobleman is of a very different Stamp; such a one does not content himself with the Dignity he found in his Family, but is ambitious personally to merit the Honour which by Birth he inherits. He looks on himself as obliged to surpass in Virtue those whom he surpasses in Station; to be true to his GOD and his Prince, upright and sincere in all his Conduct, valiant upon every honourable Occasion, exact in all the Duties of civil Life; and, in a word, to behave in such a manner as to be distinguished and respected by  
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all who know him. I must here add, that a Man may be truly *noble* without ever being *enobled*, like one who is Master of a Profession, but does not enjoy the Privileges belonging to it.

Happy then He on whom Fortune bestowed Predecessors that were Great, and dignified in the World; He, by his very Birth, got half the way; but still more happy He, who is blessed with Talents and Dispositions that stimulate him to aspire after the Qualities of a Hero, and has no occasion but for himself alone to become one. I have made a kind of Excursion here in respect to Nobility, because I have frequently found you took pleasure, Madam, in talking of it, and in informing yourself of the true Endowments People ought to possess in order to merit that Honour.



*Of SELF-CONCEIT and Love of VANITY.*

**V**ANITY, which, pardon me, Madam, is so very common in your Sex, is a Poison that taints the brightest Virtues: 'Tis a Vice so much the more dangerous, as it generally cleaves to what is most excellent, abasing and corrupting it. Fly all Presumption with regard to your own Merit, and never suffer it to enter into your Imagination, that you are more accomplished, more prudent, more witty, or more refined than other People, which is an Error that would introduce a Disorder into your whole Conduct. Self-love, which is both the Parent and Nurse of Vanity, does not only prevail upon us to be

too fond of ourselves, but inclines us likewise to despise others.

Not that I would have you appear disconcerted at being complimented upon any good Qualities which you are really Mistress of, so you did not throw out a Bait for it yourself. On the other hand, never turn a deaf Ear to Reproof, but invite your Friends to Freedom of animadverting upon any thing they shall think amiss in your Conduct.

The generality of Men delight themselves in tainting the Minds of young Females, by Encomiums founded on nothing but mere Complaisance, which tend only to gain their Esteem and Confidence, and sometimes even their Heart too: This is a delicate Point; for young Girls, who love being applauded, are but too ready to express a Gratitude towards those who have been their Benefactors in that respect. In this Case, let a young Creature have never such strong Principles of Virtue, she furnishes the Enemy with Arms to combat her with Success; and I shall think her happy if she escape a Man of Art and Address, who knows how to turn this Foible to his own Advantage.

To prevent a Surprise of this nature, be more anxious to deserve Praise than to receive it; nothing can so sensibly affect a generous Soul, as the tacit Reproach she casts on herself when extolled for Excellencies which she knows in her Conscience she does not possess. A Fine Woman is so often told she is happy in every Accomplishment, that at last she persuades herself she is so; if she can avoid therefore this Weakness, and resist the Pleasure of hearing herself praised, she may be pronounced a Heroine indeed. Accustom  
not



not yourself therefore, Madam, willingly to receive, but rather to despise those soothing Adulations and fine Speeches which are frequently made you only to see how far you relish them, and to find if you can be melted into Compliances by them. The Tranquillity of your Countenance, upon such Occasions, should shew how mean a Value you set on them, and, by a little seasonable Rallery at the same time, you may easily disconcert these mighty Orators, and make them afraid to return to the Attack.



*Of* HUMILITY *and* PRIDE.

**T**HOUGH it be impossible, Fair Lady, to prevent your being sensible of the Beauty and Merit you are Mistress of; however, you may please to remember, at the same time, that there are others who enjoy more of both those Perfections, and who are still more humble and modest than yourself. I have known, in my Time, several fine young Creatures, who seemed to be born for the Admiration of our Sex, and the Honour of their own, versed in every Branch of polite Literature, and capable of talking both sensibly and gracefully upon every Topic that offer'd, yet not being blessed with a sufficient Degree of Modesty to support the Praises and Applauses paid them by the Men, give themselves up to Vanity and Self-sufficiency, which tarnished all that Splendor that promised at first to render them immortal.

Young Ladies who have Beauty, have likewise too often a great deal of Pride; the Misfortune therefore which generally befalls them is, that they get into their Heads chimerical Notions of Grandeur quite disproportioned to their Condition, feeding themselves with vain Hopes and imaginary Dependencies; and what renders their Disease incurable is, that they every where meet with Flatterers who profess themselves quite of their Opinion, and buoy them up in their pernicious Error. If they are Citizens, they would fain be Countesses; if they are Ladies of Fashion,\* they must be Duchesses; and, having no Friends to undeceive them, they are always miserable, because they can't content themselves with any thing below what their Ambition aspires after.

I have frequently observed that those who are placed in Courts, and about the Persons of Princesses, are apt to assume an Air of Affectation and Contempt, which makes them look on every thing as unpolished and disagreeable, which has not the Air of that Grandeur they have been accustomed to: They think it would be a lessening of themselves to take up with a Husband of the same Quality only with themselves, because they have often, perhaps, seen Princes at their Feet. You are not in this Situation, Madam; but let me tell those who are, that these are Foibles which they may easily correct with a little good Sense, and that they should never lose sight of the Mediocrity of their own Condition, for fear the Pleasures and Magnificence of another, which they only taste *en passant*, should make them entirely forget it; reflecting, that in case of a Reverse of Fortune, they  
would

would become Objects of publick Contempt and Rallery.



### Of AFFECTATION.

**A**FFECTATION is an Error to which many young Persons of your Sex, Madam, are subject, especially those who reside in the Country: As they have but few living Examples for their Imitation, they endeavour to get what they can from Books, or, what is worse, form themselves upon very bad Models; hence their starch'd over-strain'd Countenances, their favourite Phrases, and their repeating ten times over, in a Quarter of an Hour, some Word or Expression that they have got a Notion is polite. Affectation mingles itself with all our Actions, and it requires Perfection to be entirely exempt from it. As we bring along with us into the World an infinite number of Weaknesses and Defects, we should endeavour to conquer them by means of a good Education, and the Effort which Reason makes to throw them off. It is thus that a good Disposition, or Temper of Mind, is acquired, which is the Foundation of all the moral Virtues and Devoirs of Civil Life: The Affectation of a thing is a bad Imitation of it; and as the Temperament, or Constitution of the Mind, contributes greatly towards forming the Characters of People, every one ought to adhere to that, and whoever swerves from it shews only that she is less ridiculous for the bad Qualities she has, than for the good ones she affects to have.



Although you may be a perfect Mistress of any Art or Accomplishment, never pique yourself upon it; or if you are desired at any time to sing, play on the Spinnet, or dance, don't let the Company sit long in Expectation, which is a very illbred, tho' a very common Practice. If you think you can succeed in what is desired of you, chearfully give into it, otherwise excuse yourself at once; but if they continue to press you, comply with their Requests in the best manner you can, and then no one can blame you, be it well or ill. Another little Memorandum which I would give you under this Head, is, that when you are present at any time where Musick is performing, never to appear to beat Time with your Feet, Hands or Head, which is a masculine and indelicate Behaviour.



*Of going to COURT, and COURTIERs.*

**A**S a Lady of your Fashion, Madam, can't avoid going sometimes to Court, there is a good deal of Care required to turn it to your Advantage. Many things, with regard to Good-breeding and Behaviour, may certainly be learnt there; but there are likewise a great many Follies, which it would be culpable to copy. Most People of Quality, of both Sexes, are above being under any Constraint, or keeping up nicely to the Rules of true Politeness in their Behaviour. Content yourself therefore with appearing in the Drawing-Room upon Publick Days, and never entertain the  
low

low Ambition of being a Servant in it, let it be in the best Shape it will. However solid and confirmed your Virtue may be, I would not answer for it were you to breathe the contagious Air of a Court. To be a *Maid of Honour* is the readiest Way to be a *dishonourable Woman*.



### Of INSINCERITY.

**S**PEAKING of the Court, Madam, naturally leads me to caution you against Diffimulation. Preserve, with the utmost Vigilance, that Sincerity and Plainness of Heart with which Heaven has blessed you, and never deviate from the strict Truth, or endeavour to appear what you are not. Integrity and Plain-dealing are Qualities which, tho' too few possess, yet all pique themselves upon; and Men, who will acknowledge the various other Errors they are guilty of, will never allow that they are insincere; the Reason of which is, that Sincerity is a Virtue which entirely depends upon the Will, and which therefore every one is capable of. Although one so young as you, Madam, cannot have had many Opportunities of exerting this Virtue hitherto; yet the Aversion you manifest for the opposite Qualities sufficiently discovers the Tendency of your Heart. But as the best Inclinations may be warped by bad Example, and by associating with contagious Company, be extremely cautious with whom you converse much, or with whom you cultivate Friendships; and if, after you have engaged  
in

in any Ties of that nature, you should find that you had been too precipitate in it, and were got in with Hypocrites and Dissemblers, throw off all Intercourse with them at once, without Ceremony or Hesitation; any Resentment they may shew for your quitting them in that manner, can't possibly be so detrimental to you as placing any longer Confidence in them would be. This piece of Advice is what I would beg leave, Madam, to press home upon you, as it is that on which the good or ill Success of Life frequently depends.



### *Of FRIENDSHIP.*



EVER pique yourself upon having a great number of Friends, which is the Folly of abundance of People, who being willing to embrace all, hold none; they are generally very slight Friends, who are very ready to profess themselves such: As nothing is more valuable than a sincere and solid Friendship, it requires a great deal of Time and Care to obtain it. Contract, therefore, Madam, but few Friendships, and those with People of Merit, and after due Deliberation: The Virtue and good Conduct of those we enter into Alliance with is of the utmost Consequence; for if their Reputation be any way blemished, let us talk as much as we please that their Faults are personal, they will in some measure reflect upon us, be we never so innocent.

Avoid



Avoid as much as possible being alone with Men, especially with only one. As you are very much observed, young Lady, wherever you go, it is of the utmost Importance to you to be always found in good and proper Company. When you are not with that excellent Lady, your Mother, be only with such as are agreeable to her Choice, which will secure you from being exposed to either Danger or Censure.

It is possible, indeed, that you may sometimes be obliged, contrary to your Inclinations, to be in company with those whose Reputation in Life is not of the most unblemished Cast; in that Case be singularly cautious of your Behaviour before them. As *your* Conduct is a standing Reproach to *theirs*, they'll not fail to watch narrowly for something to take advantage of in it, and will be industrious to publish and magnify every little Slip they can possibly lay hold of, in order to reduce you to a level with themselves. All you have to do, Madam, in this case, is to see such People as seldom as you can, to talk with them as little as possible, to engage with them in nothing at all, and at the same time not to provoke them by any means, if you can help it.

If you are under a necessity of living and conversing with People in the World who are guilty of Errors and Indiscretions in Life, endeavour, if they are either your Equals or Inferiors, to reform them with Gentleness and Candour; but if they are of a superior Rank to yourself, your Business is to be silent, and not publish their Imperfections under pretence of being sorry for them, which will have no effect upon them,

them, and only discover Want of Charity and Prudence in yourself.



*Of doing* GOOD OFFICES.

**B**E always ready and solicitous to do a Service to any one, when an Opportunity offers; and, in order to do it with the better Grace, do not indulge that little, pitiful, private Envy, which is too often raised in People, by either the good Fortune or good Qualities of their Equals. Nothing can manifest a greater Selfishness, or Meanness of Spirit, than to endeavour to injure or lessen the Merit of another. Envy is the common Source of Hatred, Calumny, Contention and Animosity between Families, and indeed of the principal Rubs and Disorders in Life: In order, therefore, to guard effectually against this poisonous Passion, reflect on the various Mischiefs it produces, and have always before you that excellent Maxim of Morality, which is as natural as it is just, that is, *To do as you would be done by*. Endeavour to preserve yourself always in an easy, gay, agreeable Temper, as far as is consistent with Reason and Decorum; and be sure never to aim at Singularity in any thing, except in Modesty, Good-sense, and Good-nature.



*Of ANGER and RESENTMENT.*

**N**EVER speak to any one in an eager, contemptuous or fretful manner; but when a Provocation is given you, reflect that being in a Passion will only discover your own Weakness; call Reason therefore instantly to your Aid, and let it extinguish the first Emotions and Heats of Revenge: But should the Affront be of such a nature that 'tis necessary for you to shew a Resentment of it, don't do it with Violence and Animosity, nor suffer it to hurry you beyond yourself: Consider, that if you can preserve a Moderation upon such Occasions as these, you'll spare yourself a great deal of Chagrin and Uneasiness in the course of Life; and you'll acquire the more Esteem by it, in proportion as this Virtue is very rare to be met with, even in those too who set up for the highest Perfection. Man, by the Excellency of his intellectual Faculties, approaches to what is most sublime in the Nature of Angels; but one half Quarter of an Hour of Anger tumbles him down from that Height, and places him below a Brute, where he often repents, when it is too late, that he gave himself up a Prey to such a hideous and disreputable Passion: I don't mean, however, that you ought to be insensible to all Injuries or Provocations, nor even persuade you against discovering a quick Sense of them, especially if they tend to cast a Blemish on your Honour or Reputation; but still you may speak your  
Mind



Mind without Heat and Extravagance, or rendering Injury for Injury; 'tis by Reason and Mildness, not Clamour, that you'll get the better of your Adversary in the Opinion of all sensible and well-bred People.

Whatever Justice passionate People may have on their side, we are loth to allow it them; the wild Discomposure it occasions naturally turns us against them. Under the Power of this Demon Anger, the highest Beauty becomes Deformity; the Face pale, the Lips livid, the Eyes flaming out in Revenge, the Voice loud and boisterous, the Joints trembling with the tumultuous Motion of the Spirits, whilst Reason is dethroned, and lawless Fury usurps her Empire; and when the Course of Nature is thus set on fire, the Tongue, that unruly Member, will be sure to put in for its Share of Extravagancy, and speak proud and foolish things: And thus, with a blind and undistinguishing Courage, our Passion falls foul upon every thing that comes in its way, confounding all Distinctions of Times, Persons and Circumstances, forgetting all Obligations, and neither *fearing God nor regarding Man*. In short, this Passion, when it is not under the Check of Reason, is a most accomplish'd Madness, and does more expose and lessen us in the Judgment of wise Men, than the Malice of the greatest Enemy could possibly do.

I have placed this Portrait before you, Madam, in order to give you an Abhorrence of what it represents. The natural Sweetness and Delicacy of your Temper seems indeed to make such a Dissuasive unnecessary; but the various Vicissitudes and Occurrences of Life are too frequently found to have an  
unhappy

unhappy Influence here, which may be prevented by fortifying your Resolution with a just Idea of the Deformity of this Passion.



*Of GENTLENESS and MODESTY.*

**F**ROM combating Anger I naturally pass to the Support of its opposite Virtues, Gentleness and Modesty. These are Qualities so essential to your Sex, that without them all others, however singular and brilliant, have nothing amiable in them. A young Lady remarkable for them, as you are, Madam — why, her Eyes, her Words, her Carriage, her Actions, and every Movement of her Mind, are free from Affectation or Indecency. By Modesty, I mean a Disposition opposite to that confident, rash, inconsiderate Temper, which is so extremely disagreeable and unbecoming in the Fair Sex; a certain soft, refined and composed Behaviour, which crowns the Business of an accomplish'd Conduct, and adds a Grace to every other Grace. This Quality is so very necessary, that all who would make themselves pleasing and acceptable, are obliged to call in either the Virtue itself, or the Resemblance of it, to their Assistance. One who is guilty of all those Transgressions, which we'll rather imagine than mention, if she will but put on the Mask of Modesty, will please at least in this respect, and under that Veil conceal the Irregularities of her Heart, especially from those who have not had flagrant Proofs of them. I have heard it debated, in the best Company, whether it were not better for a  
 Woman

Woman to have some Faults, with a great deal of Modesty, than to be free from every one, except the Want of Modesty, and sound Judgment always given in favour of the former.



*Of Keeping and Imparting* SECRETS.

**H**ERE is nothing in the Commerce of the World more commendable, than the religiously keeping of whatever Secret may be committed to us; for this is a sacred and inviolable Deposite. Should a Friend, therefore, from the Esteem she has of you, intrust you with one at any time, don't imagine, Madam, that under any Pretext you may impart it to another Friend, who may not perhaps keep it better than yourself. This would not only be Treachery to the former, but a Discovery of your Weakness at the same time to the latter, who will take care, if she have any Prudence, of ever placing a Confidence in you. The Science of Secrecy ought to be so much more esteemed by you, Madam, as it is rare in your Sex, and as what you'll meet with a thousand Occasions for the Practice of in Life. Consider that a Secret revealed, often produces infinite Mischiefs; but if you once have acquired the Reputation of being discreet and reserved in this respect, every one will regard you as an invaluable Treasure, and you may easily make yourself Mistress of all the Intentions of their Hearts. However, I would advise you, by all means, never to pique yourself upon being let into the Secrets of the Great, which is a Folly in too many of those who have



have Access to them; nor to be even very forward in receiving Trusts of that nature from them, which often prove troublesome Burdens to us. In a word, Madam, there is no greater Mark, both of Politeness and Good-sense, than the Talent of preserving both our own Secrets and those of our Friends. If you have, therefore, any thing yourself, which you would keep concealed from the World, impart it not to any one, whose Fidelity you may not be very well convinced of; and it is a difficult matter to be sure of that, as the World runs now, when scarce any thing but Disguise and Self-interest prevail. Not that I would have you so very delicate and reserved, as to confide in no body; this would render your Life uncomfortable, as well as betray too suspicious and singular a Temper, but I only advise you to act with Caution in the Case.

You young Ladies are too subject to place rash and indiscriminate Confidence in others, either by the Complaints you make of some third Person, whom you imagine has offended you, or by the secret Pleasure you take in publishing the Follies of another, or in degrading and lessening any one whose good Qualities seem to rival your own; which is a Practice as unjust as it is mean and dishonourable. It is likewise but too certain, that most of the Indiscretions Women are guilty of with our Sex arise from their intrusting them with their Secrets or Complaints, of which we know how to make our Advantage, and by means whereof they are often drawn into Difficulties which they at first little apprehended.





*Of Receiving and Paying VISITS.*

**I** SHALL say nothing to you, Fair Lady, of the external Forms to be observed in either Receiving or Paying of Visits; how you should enter a Room or publick Place; how address or take leave of the Company; nor shall I give Directions with regard to the mechanical Part of your Education, as Singing, Dancing, Playing on Musical Instruments, and a thousand other Particulars, which would be useless as well as endless; these are Lessons which I leave to the Masters in those several Professions, under whose Tuition you may be; but as to the Business of Visits, wherever you make them, never pique yourself in being the first to begin the Conversation, either by asking impertinent Questions, or saying things that don't properly and naturally offer; disdaining at the same time to be one of those who, for want of something to say, fall a caressing the first Lap-dog or Squirrel that comes to their Relief. If the Occasion of the Visit does not afford you a Subject for Conversation, take care not to be so unprovided with one, as to be obliged to the Weather or the Hour of the Day for it. It would not be at all amiss to consider, beforehand, what Topicks are suitable to the Company you are going to see, and to make yourself in some measure Mistress of them, lest they themselves should not furnish you with such; only take care at the same time, that there be no Appearance of Affectation and Vanity, nor of servile Flattery and Complaisance;

fance; but let all you say be easy, natural and modest, as well as agreeable to strict Justice and Truth. There are many People of Good-sense, who talk very little upon these Occasions, for fear of dropping any thing that might be made a bad use of, perceiving a great deal of Indiscretion and Perfidy in most Companies they converse with; whilst others, on the contrary, chatter without Intermission, and by too much endeavouring to shew their Wit, prove they have none at all to shew.

When another Person is speaking never interrupt the Discourse by ill-timed Questions, or by a Desire of saying what just then presents upon the Subject, but wait for an Interval to offer what you shall think good. If you tell a Story at any time, avoid making long Digressions, or relating every round-about Circumstance, which some People are so ridiculously minute and tedious in, that they themselves often forget where they begun, or where they left off; but plunge at once into the middle of your Narrative, and take no notice of any thing but what is absolutely necessary to the Tale; by which means you'll the better keep up the Attention of your Hearers, and likewise give others room to tell theirs in their turn.

If I may be permitted, under this Head of Visiting, to introduce so high a Particular, I would advise you, whenever you go to Court, to observe our excellent Princess with the utmost Attention, in whom you will find every thing to imitate that is Great and Amiable; where Majesty sits enthroned with all the Loves and Graces in her Retinue, and in whose very Countenance dwell Purity and Benevolence of Soul.





### Of EGOTISM.

**O**F all the Foibles young People are subject to in Conversation, there is no one more unfortunate to themselves, or impertinent towards others, than continual *Egotisms*, or the ridiculous Practice of *Self-Panegyrick*. How many do we daily meet with in Company, who plague you to Death with their own Management or Exploits, and make *I* the *little Hero of each Tale*; arresting you, if you endeavour to be gone, to inform you of Things which are foreign to every one but themselves, and detaining you to listen to them out of Complaisance, whilst at the same time you wish to fly them as you would the Pestilence. The Art of Pleasing, Madam, is to talk with others of their own Interests and Concerns, and not of yours.



### Of the IMITATION of Others.

**B**E industrious always to make accurate Remarks on the Behaviour and Conversation of People of an established Merit and Reputation, and endeavour to carry off every thing that you see in them proper for you to imitate. Never blush to acquire Instruction; but at the same time be not of that number who cry up every thing as marvellous, and not to be equall'd. This is the very Character of Ignorance itself; and methinks I should not  
care

care to let the World know that Ignorance and I were so nearly related.



*Of COMPLIMENTS and CEREMONY.*

**N**EVER make long Compliments, nor stand upon tedious Ceremonies, which are both troublesome and ridiculous. The higher Condition People are of a Behaviour of this kind towards them is the more impertinent, as it imposes upon them the trouble of a Return; on the same account we should not persist in refusing any Mark of Favour or Distinction that such Persons would confer on us. When you receive Visits you must never dispense with proper Civility and Complaisance, however familiar you may be with the Persons; for it is better to have them say you are more ceremonious than you need be, than to have them accuse you of being deficient in Respect. There are many in the World who are extremely delicate upon this Article of Ceremony, and look upon the least Omission of it in any body as a Mark of their not having the Regard and Esteem for them which they expected. When you have such People to deal with the best way is to comply something with their Foible, to be all Complaisance, and dispute nothing they say. I own that Visits of that kind are very tiresome and disagreeable to those who receive them; but, alas, there is no being in the World without bearing a little with the Imperfections of its Tenants.





*Of Asking QUESTIONS.*

**A**NOTHER Maxim, Madam, which I would have you lay down to yourself, is never to enquire after a thing which it is not necessary you should be inform'd of. For instance, suppose you meet an Acquaintance in the Street, or on the Road, 'tis quite want of Good-breeding to ask where they are going, or whence they came; which is a very common Compliment from those who know no better. Such Questions as these are extremely indiscreet; for there may often be Reasons when they cannot be properly answered, and consequently they must then create a Confusion on both sides.

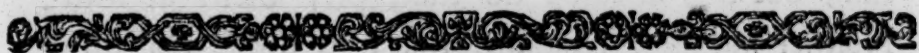


*Of TALKING before Servants.*

**I**N Conversation at Table, or elsewhere, be particularly cautious, when Servants are present, not to let a Word slip but what is just, reasonable, and inoffensive; considering always before you speak, and preventing the Vivacity of your Imagination from betraying your Caution. I have known many Mischiefs arise from want of Circumspection in this respect; for those Gentry seldom put the best Construction on what they hear, or lessen it in the telling.







*Of BEHAVIOUR towards rude young Fellows.*

**Y**OU will sometimes, even in the best of Company, meet with presumptuous, impudent young Fellows, who think themselves at liberty to say or do any thing from the good Opinion they have of their own Persons. In this case, your Business is to avoid, as much as possible, either conversing with them, or listening to them; and if they offer at saying any thing that is too free, and contrary to the Decency and Respect they ought to shew you, don't reflect upon their Ill-treatment in harsh Terms, but immediately disengage yourself with Civility, and retire without Affectation or assuming the Air of Prudery or Disdain. The Vexation at being repulsed will otherwise make them impertinent; and as such Persons don't always want Wit, though they want Good-manners, they would have their Revenge on you by inventing Scandals, which might cast a Blemish on the most unspotted Reputation; and you know, Madam, that true Virtue stands not in need of either a stern or gloomy Visage.



*Of RIDICULE.*

**N**EVER endeavour to divert yourself with, or take any Advantage of the Simplicity and Incapacity of others, especially of either Fools or Children. Mend or inform them if you

can; but if you can't do that, pity them at least: Neither indulge, Madam, that criticising, ridiculing Temper which suffers nothing to escape it, and which is always prying after something to raise a Laugh at another's Expence. If any one should be guilty of a Mistake in Company where you are present, don't, if possible, appear to have perceived it; but if it be too flagrant for you to pretend Ignorance, so far from diverting yourself with it, as too many will, endeavour to excuse and palliate it in the best manner you can.



### *Of* POLITICKS.

**T**HE State of Publick Affairs, and the Characters of publick Persons, are Subjects very improper for a young Lady's Conversation. Preserve a Complacence for your Friends in each Party, without siding with either. Engaging in political Controversies is apt to produce an Eagerness and Sourness both of Temper and Expression, which are Opposites to that delicate and dispassionate way of Converse so requisite in your Sex. This Practice is likewise frequently of very ill consequence to those who indulge in it. Scarce any Company you can be in, but there is some body or other who has either Liking or Dislike to, or has received Favours or Injuries from those who may be mention'd upon such Occasions, and who will afterwards remember in earnest what you perhaps only meant as a Jest.





*Of trusting to APPEARANCES and REPORTS.*

**I** H A V E often advised you, Madam, not to give too easily into Appearances, and especially into the Marvellous of Things. You must not place too great Credit, in the Intercourse of Life, to any thing but what is within reach of your own Eyes and Knowledge ; you will be told an infinite number of things, for which it is sufficient for you to have an historical Faith, and which you ought to regard no farther than as they relate either to your own Interest, that of your Friend, or that of Justice.

Particular care ought to be taken in this respect, with regard to the high and mighty Characters which are given of those who are in eminent Dignity and Splendor of Life. How many have found themselves deceived by having too readily, and upon the Credit of others, raised Temples to those who have not even deserved a Grave, whilst they knew nothing of them but what they had from the Panegyricks spread abroad upon them : They were dazzled with the Glare of their Characters, and the wonderful things related of them, but, when they came to examine strictly into the matter, they perceived that these Men, who were said to be Gods before, were as wicked and weak as any of their Fellow-Mortals.







Of HOPE and BELIEF.

**I**T is an Error very common with young Persons of your Sex, Madam, to believe or hope too easily, especially in what relates to our Sex. This springs from their not having experienced the Infidelity of Men, and how little Confidence ought to be placed in what they promise or swear; therefore, young Lady —

*Read this and learn, When we most Zeal impart,  
We're then most thorough Atheists at the Heart.*



Of IDLENESS.

**O**F all things fly Indolence and Idleness, which are two of the greatest of all Vices, because they are the Parents of most. Pride and Luxury, with a long Retinue, are their pernicious Offspring. And indeed the idle Person could not possibly know how to pass her Hours, if she had not Indulgences of every kind to sweeten some, and the solicitous Deckings of Vanity to take up others. How many Hours are her pretty Morning Eyes lifted up to nothing but a Glass? That thin Shadow of herself is the Idol to which she pays all her Devotions! and when, with much Care and Time, she has arrayed and marshalled out herself, she spends as much more too in the Complacency of viewing this; with eager Eyes and Appetite, surveying every Part,

as

as if only drest a Prospect for herself. And why all this? Why then truly she is in a condition to loiter away the rest of the Day in slaying of Hearts or Reputations; either in imprudent Gallantries with those of our Sex, or impertinent Visits with those of her own. Here, though idle in what concerns herself, she becomes busy enough in other People's Affairs. As she has no other Employment for her Time but Talking, and has neither so much Virtue as to delight in talking good things, nor so much Wit as to be able to say innocently diverting ones, she must of necessity talk of others, censure and defame. This is indeed her only poignant Conversation. Gall is Sauce to all her Entertainments. 'Tis the Poison of Asps that is under her Lips, which gives Relish to her Discourses. These, Madam, are some of the Brood of Idleness; in order to avoid the Snare of which, regularly parcel out your Time, and allot a proper Province to every Part of it; but as small a one as you please to Visiting and Diversions, which engross the whole of most of your Station and Sex.



*Of appearing often in PUBLIC PLACES.*

**Y**OUNG Ladies who have Beauty to boast, are desirous of being seen and admired, and in order to that are industrious in frequenting publick Assemblies, Play-houses, and the Park; but remember, Madam, that a Beauty concealed is more esteemed and pursued than one who is every Day expos'd to the Sight of the whole World. You know the *Italian Device*, Madam, for a Rose newly blown; *Quantò men si monstra tanto è piu bella*,  
The

*The more she's shewn the less she's fair.* But what shocks me most of all is to see young Persons of your Sex and Condition appear, as 'tis at present the Fashion for them to do, at publick Spectacles of Terror and Barbarity, such as Executions, Prize-fightings, &c. which betrays the most unaccountable Depravity both of Taste and Temper, and is a flagrant Mark of a cruel Disposition and petrified Heart.



### Of H O U S W I F R Y.

**Y**OU may think it, perhaps, a low Part of Instruction to advise you any thing with regard to Family Transactions. No matter, Madam, 'tis a necessary one. While you are thus young then, and under your Mother's Directions, endeavour to make yourself Mistress of every thing proper in that respect, by which you may ease her, as well as inform yourself. Look round you, and observe if the various Domesticks discharge their respective Duties; but at the same time lay it down for a Maxim, never to treat them in an imperious Manner, or with an Air of Contempt, which will only procure you Hate from them instead of Submission and Respect. When they do well, obtain Rewards and Encouragements for them; when the contrary, inform them of it, and reprove them with Mildness; if that won't do, you may proceed to Threats; but never be the Cause of their Dismission, unless all gentler Methods fail. You should not think it beneath you neither to be acquainted with Weights, Measures, and the Value of every thing necessary in a House; when you come to be



be Mistress of a Family yourself, Madam, you'll find this Knowledge, which may now look trifling to you, a very considerable Treasure.



*Of FRUGALITY and COVETOUSNESS.*

**I**N the Concerns of Fortune, as well as Life, Multitudes are brought into bad Circumstances from trifling Neglects, rather than from any great Misconduct in material Affairs. People are too apt to think lightly of small Sums, till the Deficiency in the greater Article shews 'em their Mistake, not considering that Pounds are made up of Shillings and Pence. Besides, Madam, I would have you reflect, that those who live at an unlimited Expence generally become the Subject of publick Rallery; whilst the very Persons, who reaped the Fruits of their Extravagance, are the first to join in the Laugh against them. But, at the same time, be extremely cautious not to fall into the opposite Error of Nearness and Avarice. This is the most mean and odious of all Dispositions. No, Madam, judge as nicely as you can how far is suitable to your Income and Station, and if you must be guilty of some Excesses in this Article of Expence, I had rather it were on the side of Liberality, than on the contrary. Fools have always an Ambition of imitating those in their Way of Living, who are more wealthy and better able than themselves, and so reckon every thing necessary that such have; whilst People of Sense judge for themselves, and proceed agreeably to what they know of themselves, by which means they are always able to support their own Condition, without having occasion for the Assistance of others.

*Of*



*Of the LEARNING proper to a young Lady.*

**I**T is not necessary for a young Lady to be a Scholar, but yet a Knowledge of some of the foreign Languages in vogue, such as *French* and *Italian*, as well as a thorough Skill in her own, is highly requisite. Writing a good Hand likewise, together with Arithmetick, or casting Accounts, as it is called, are very necessary Accomplishments; for however mechanick the latter may be thought by your false Pretenders to Politeness, it is of great Service in preserving you from being obliged to rely on other People, who may either impose on you, or at best be imposed on themselves. Writing a good Hand too, and even spelling well, are held in contempt by these People of Taste, which made one of our Poets very justly, as well as satirically, remark upon reading a Superscription of a Letter, where was the Reverse of both the abovemention'd Particulars, *That it came from a Person of great Quality, or—No Quality at all.*



*Of LETTER-WRITING.*

**T**H E R E is not a more improving, as well as a more agreeable Entertainment, Madam, than that of Writing Letters. They are Emanations of ourselves, by which we do, as it were, talk and act in several Places at a time. Besides, they are of the utmost Advantage in our Intercourse with the World; a Letter, well wrote, is frequently of great Assistance in Matters of the highest Importance to us, as it is a known thing that there are many who can write with more

more Eloquence and Force than they can speak. This is a great means of keeping up serviceable Friendships, rectifying many Misapprehensions, and appeasing little Resentments and Discontents. It is likewise an agreeable way of employing your Genius and Wit, and makes pure and elegant Expressions familiar to you, especially when you correspond with such as are polite themselves. There are as great a Variety of Rules for Writing well, as for Talking well; the Ignorance of most of your Sex, therefore, in this Science, who generally are guilty of as many Faults as they pen Words, arises from their not caring to be at the pains required to excel in it. Not but this Talent of Letter-writing may be turned to several idle and pernicious Purposes, by loose and unguarded Minds; however that is no more than every excellent Acquirement is obnoxious to, and is therefore no Objection to it in general: Only observe these few short Rules in the Practice of it, never, unless upon some singular Emergency which may warrant it, to write to any one but of your own Sex, nor to any but of such a Quality and Reputation as that your Correspondence with them may bring no Reflexion on yourself, nor to any one whosoever, without the Permission of those under whose Jurisdiction you may be, and before whom you may safely lay the whole of your Correspondence.



*Of the Choice and Entertainment of Books.*

**A**S to the Choice of your Books, Madam, it would be too tedious to be here particular in that respect, neither have I any Occasion, being already convinced of your Discernment and Delicacy



licacy in it. You are neither fond, I know, of Novels or Romances, because you justly judge that both the Fictitious and the Marvellous leave false Notions and Images upon the Mind, which produce nothing either advantageous or solid. Moral Fables, and even Plays of the same Tendency, may have something instructive, as well as pleasing in them ; as to the latter, a well-wrote Tragedy raises in the Mind a conscious Terror, or excites a generous Compassion ; whilst its Sister, Comedy, like a witty Lecturer, both laughs and lashes Vice and Folly out of Countenance : For the first read *Shakespear*, *Otway*, and *Racine* ; and for the latter, I can recommend but few, except the celebrated *Moliere*, who is as preferable for his Chastity and Moral, as he is for his Wit and Humour, to the rest of our modern Writers. As to History, Madam, I think a competent Knowledge in that of your own Country, and of a few of her Neighbours, whom she is more intimately concerned with, is quite sufficient for a young Lady ; not that there would be any harm, at the same time, in knowing that *Achilles* was a *Grecian*, *Pompey* a *Roman*, and the celebrated *Cleopatra* no more than a crafty *Gypsy*. For Books in Divinity be directed by the most virtuous and rational of such of your Friends as are engaged in that Profession. Philosophy, I think, Madam, is a Study without a Lady's Sphere ; and if you are either told or read enough of it to know that the Earth moves round the Sun, and not the Sun round the Earth ; that the Eclipse of that Luminary is occasioned by the Moon's interposition between it and the Earth, and the Eclipse of the Moon by the like Interposition of the Earth between it and the Sun ; that the Flux and Reflux of the Tide

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is owing to the Influence of that same Moon upon the Ocean; that Thunder and Lightning are mere natural Causes, and that when it Hails there is no Fracture in the Skies, as the poor *Pagans* believe who conceive it to be made of Glafs; that if a Comet appears the World's not therefore at an end; and lastly, that twelve o'Clock at Night is not twelve o'Clock at Noon, as you Ladies, by your way of Life, seem at present to think.—When your reading in that Branch of Literature, I say, has gone as far as all this, Madam, 'tis full time for you to put a stop to its farther Progress. There are two Particulars more, with regard to Books, which I beg leave to give you my Advice in; one of which is, to read through what Book you please upon one Subject before you begin upon another, and not to load your Memory with a confused Mass of different Ideas and Images, which will be the Cause of your retaining nothing as you ought, and of your being acquainted with things only by halves.

After all, Madam, the Diversions of Reading, if they are well chosen, entertain and perfect at the same time, and convey Wisdom and Knowledge through Pleasure. In conversing with Books we may choose our Company, and disengage without Ceremony or Exception; we need not undergo the Penance of a dull Story from a Coxcomb of Figure; but may shake off the Haughty, the Impertinent and the Vain at pleasure: Besides, Authors, like you Ladies, generally dress when they make a Visit. Respect to themselves makes them polish their Thoughts, and exert the Force of their Understandings more than they would, or can do, in common Conversation; so that the Reader has, as it were, the Spirit and Essence in a narrow Com-

pafs. Books are a Guide in Youth, and an Entertainment for Age; they relieve us under Solitude, and keep us from being a Burden to ourselves, help us to glide over the Rubs of Life, and lay our Cares and Disappointments asleep; and, in a word, when well managed, afford Direction, Discovery and Support.



### Of DRESS.

**F**ROM the Choice of Books, which are the Dress of the Mind, I descend to Clothes, which are the Ornaments of the Body; and here, Madam, be always genteel without Affectation: It is a common Saying, that *such a one is as clean as a Bride*, and indeed being so always is certainly a good Step towards becoming one; for there is nothing gives a Man a meaner Opinion of a Woman, than too much Carelesness and Negligence in this respect: It is very commendable therefore in a young Lady, to distinguish herself in this respect, provided neither Vanity or Excess appear in the Practice of it. Let your Dress be always agreeable to your Condition, by exceeding that you'll only make yourself the Jest of your Equals, and the Scorn of your Superiors. Follow the Example of those whose Conduct in this Particular is generally approved, and never make the Choice and Colour of a Silk, the Chasing of an Equipage, the Water of a Brilliant, or any of those exterior Ornaments which only glitter on the Senses, a Business of such Importance as too many do. By this means you will not only deliver yourself from an irksome Piece of Slavery, but you'll be a Model likewise of Modesty to those who are desirous to extricate them-



themselves from the Extravagance of Fashion. We frequently judge of Persons by their Habit, and are seldom or ever mistaken by so doing. Good-sense, or the Want of it, appears in every thing we put on. For private Persons to go pompous, either in Equipage or Clothes, is but a vain-glorious Publication of their Grandeur, a silent triumphing over the Inferiority of others, and proclaiming themselves to be *Some-body*; whereas a modest Person would think it more agreeable to conceal, than to make a needless Ostentation of his Wealth. Would it not look odd for a Soldier to give in a *History* of his Valour in Conversation? Or for a Man of Learning to make Harangues upon his own Parts and Performances, and tell the Company how ignorant they are in respect of him? And the Case here is just the same. Believe me, Fair Lady, true Politeness does not consist in being carried about in gilt Cars, trickt out in foreign Gewgaws, and escorted by a Troop of burnished Slaves. An Ape, in these respects, may be as polite as an Emperor. People, who are distinguished by Fopperies of this kind, shew they are conscious of having little other Worth, and that the greatest part of their Gentility is owing to their Wardrobe. Having nothing to recommend them to the Esteem of the Judicious, they are contented to take up with the Ceremony of the Ignorant, and, with a little Pageantry and Glare, draw the gazing unthinking Vulgar to admire them. However, Madam, notwithstanding what I have here said against the Luxury of Dress, which is carried to such a criminal Height amongst us at present, some Grains of Allowance must be made to young Ladies of your Fortune and Distinction: A well-chosen Dress may carry a Graceful-

ness with it, and shew a Delicacy and Exactness of Fancy in the Wearer. As to the reigning Mode I should choose, were I in your place, Madam, neither to lead nor to lag in it, provided it were modest and decent, much less to run into the contrary Extreme, and make myself singular by being out of it.

I shall take up no more of your valuable Time, Fair Lady, upon this Head, than to make it my earnest Request to you, to take every Opportunity of encouraging and recommending the Products and Manufactories of your native Country, and banishing all the Tinsel of foreign Incroachers. Such an Example as yours will create a general Emulation, and the *first in Fashion then*, as the Poet says, *will be the most polite*.



### Of BEHAVIOUR at TABLE.

**H**AVING thus, Madam, gone with you thro' the Ceremonies of the Dressing-Room, give me leave to see you in the next place seated at Table, where there are a great many Rules and Decors to be observed. The Head, Arms and Eyes ought to maintain their several Posts, so that a Grace and Symmetry may flow from the whole Body. It is very unbecoming in a young Lady to look round and examine the several Dishes, or to talk of what she either likes or dislikes. Young Persons of your Sex are always strictly remarked at Table, and from their Behaviour there a Judgment is formed of their Education and Conduct. Above all things never indulge in high Dishes, rich Sauces, or strong Liquors of any kind, which only serve to overcharge the Body with  
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noxious Humours, and impair the Vigour and Vivacity of the Mind, and are equally Foes both to good Health and good Sense. There is one Error more, Madam, which I beg leave to caution you against under this Article, which is the Affectation of a nice and refined Palate. This betrays Whim and Caprice, and is a false Delicacy arising from the Vanity of being distinguished from other People. It is an Indiscretion which your Sex are extremely liable to, and yet is a Disease they might easily cure themselves of, it being seated only in the Imagination. One pretends an invincible Aversion to such a Dish; another can't see a Cat or a Mouse but they must presently be in a Fit; Things which have nothing at all offensive in them, but what is created by their fantastical Humour.



*Of Behaviour at ASSEMBLIES, OPERAS,  
and PLAYS.*

**D**INNER being over, and the weighty Business of the Tea-Table gone through, do me the Honour, Madam, to let me gallant you to the Assembly, Opera, Play, or some other of the publick Diversions; where, not to compliment myself, I would request you never to be seen but in the best of Company, and when you are invited by Persons whom it would be Ill-manners to refuse. Your Business in going to an Assembly is to accompany your Friends, meet your Acquaintance, observe how others dance, and dance as well as you can yourself; however, as it may give occasion to Interviews and Addresses of a more particular nature, you ought to carry a great deal of Precaution along with you, and  
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arm yourself with all your Wisdom and Discretion. When you are at a Play I would not have you fancy that, because you are in a Place where People go only for Diversion, you may be under less Restraint than any where else; not that I am against your appearing pleased and diverted at seeing the Vices and Follies of Mankind well represented, and wittily ridiculed in a good Comedy; for it would be absurd and conceited in you to assume an Air of Gravity and Reserve, whilst every body else was laughing round you; but only take care to remember the Part you ought to perform yourself; indulge a lively Mirth for a while if you please, but without Clamour or Extravagance, taking care at the same time that Purity and Modesty always appear to be your governing Principles.



*Of* G A M I N G .

**P**LAY, Madam, is so necessary a fashionable Accomplishment, that though we can't practise it without the Loss either of our Time or our Money, yet 'tis necessary to give into it under proper Regulations; you might else be as well out of the World. When you are obliged, therefore, to be engaged in this manner, preserve yourself free from all Passion, as well as Excess. You need not be told, that we always judge of the Temper of a Person from what we see of it at Play: A Person naturally covetous, or passionate, upon the least Loss betrays himself; Nature immediately peeps through the Veil, and the Tongue reveals the real Motions of the Heart. Resolve with yourself, for this reason, never to play deep, to prevent your being in the least affected by  
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what you may either lose or win, or in spite of any Contradiction of Luck, as it is call'd, your laying aside that Harmony and Evenness of Temper which you are so remarkable for, Madam, upon all other Occasions.



Of SELF-CONVERSATION.

**H**AVING thus, Madam, attended you thro' all the publick Places, and made one with you in every Company or Party you can be supposed ever to be engaged in, I think it time to retire, and leave you. Learn, Madam, to endure being alone, and to converse with yourself; in order to succeed in which you have nothing to do, but to furnish yourself with virtuous and laudable Employment. Idle Persons and Fools are obliged to have perpetual Recourse to other People for Conversation, because they can't be in any Company so bad as their own.



Of GOOD-NATURE and CHARITY.

**I**HAVE but one Word more to say to you, Madam, which is upon the Subject of Benevolence and Charity, Qualities which lay claim to the highest Esteem, though, to the Scandal of Human Nature, and the Misfortune of the World, they meet with the least. Good-nature, Sweet Lady, will reflect a Lustre on every other Perfection you are Mistress of, and cast any little Foible you may be subject to into Shade. This is the most amiable and enchanting Disposition a young Lady can possibly be possessed

possessed of, *an Ornament of Grace upon her Head, and a Chain about her Neck.* Pity, Compassion and Benevolence, with all the Class of the tender and more refined Passions, seem to be the peculiar Property of the Fair, and would make one think they were appointed Stewards and Almoners for Heaven to dispense the Blessings of its Providence to the Creation. The Exercise of Humanity is a fair Indication of a truly polished and dignified Mind, and is the most shining Privilege and Distinction of Fortune and Grandeur. Birth, Riches and Health, and all the other Advantages you enjoy, in Exclusion of Millions below you, would lose half their Splendor and Value, if not turned to succour, redress and reform. But I am growing too serious, and you'll fancy presently, Madam, that I have transported you at once from the Play-house to Church.

I have thus, Fair Lady, made a Trial myself of the Goodness of your Nature by trespassing so long upon it, and obliging you, which is the most irksome of all irksome Things, to sit for your Picture; tho' indeed I have only given the Outlines at last, being quite unequal to the Task of finishing the Portrait. However I hope I have succeeded so far, as that others may be able to form from it a reasonable Notion of true Politeness, and the several Devoirs of Life requisite in a young Lady of your Condition, and become like you, Madam,

*Polite to Heaven, their Neighbour, and Themselves.*

F I N I S.





